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A Brief History of Modern Philosophy. By H. HOEFFDING. Translated by C. F. Sanders. New York, The Macmillan Co., 1912. pp. x., 324. Price \$1.50 net.

Professor Höffding has here compressed into 300 pages of fairly large print the history of philosophy from the beginning of the sixteenth to the end of the nineteenth century. When the German edition appeared in 1905 the reviewer read it with interest,—read it, however, rather as a summary of the writer's views and attitude than as a text-book for the use of students. It is, indeed, not easy to see what place the work has as a text; it is too full of facts, too much of a *catalogue raisonné* for the beginner, and it is too sketchy for the advanced student; possibly it will come to its own as the basis of a course of more discursive lecturing. The translation is adequate at the beginning, but grows somewhat careless as the book proceeds.

The nine 'books' deal respectively with the Philosophy of the Renaissance; with the Great Systems (Descartes, Hobbes, Spinoza, Leibniz); with English Empirical Philosophy; with the Philosophy of the Enlightenment in France and Germany; with Kant and the Critical Philosophy; with the Philosophy of Romanticism; with Positivism; with New Theories of the Problem of Being upon a Realistic Basis (modern materialism; Lotze, Hartmann, Fechner, Wundt; Bradley, Fouillée); and with New Theories of the Problems of Knowledge and of Value.

Précis d'autosuggestion volontaire; éducation pratique de la volonté.

Par G. BONNET. Paris, J. Rousset, 1911. pp. iv., 302. Deuxième édition, revue et augmentée. Price fr. 3.50.

"One fact dominates the whole situation. It is the undeniable preponderance of autosuggestion in all the acts which have as intent and result the amelioration of our physical, intellectual and moral condition. Autosuggestion is everywhere; it intervenes on every occasion." Such is the text of the present work. As to the base of autosuggestion, it is to be sought in nerve-force, which is simply a mode of the universal force of electricity; "the will is a cerebral faculty by which we are able, *freely*, to dispose of a part of our nerve-force in the interest of some determinate, physical or intellectual task." The author outlines a history of hypnotism, and gives numerous instances of autosuggestion from his own experience. Then, turning to practical matters, he writes on the Education of the Will, on Self-reliance, on the Concentration of Thought, and on Personal Power. Many of the exercises recommended would have a wholesome effect; others seem to the reviewer to be distinctly questionable. The whole work is a mixture of science, common sense and a sort of mysticism, of which one can only say that it will probably do more good than harm to the uninstructed reader. We note that Dr. Bonnet accepts the experiments of Elmer Gates on the variation of color in breath-deposits with variation of emotion; Elmer Gates is "professor of psychophysics at the national *Smithson* Institute at Washington."

Mitbewegungen beim Singen, Sprechen und Hören. Von F. KRUEGER. Leipzig, Breitkopf und Härtel, 1910. pp. 22.

In this essay, which is reprinted from the *Zeits. d. Internationalen Musikgesellschaft* (xi., Heft 6 u. 7), Dr. Krüger outlines his first, provisional attitude to the Rutz theory (this *JOURNAL*, xxii., 1911, 450). He opens with an account of the lecture delivered by Dr. O. Rutz

at Leipzig, and of the subsequent discussion. He then marks off the problems of voice-training, medicine, historical criticism and aesthetics from the purely theoretical problem which involves physics, physiology and experimental psychology. Next he turns to the facts of observation; and he decides that both on the side of audition and on that of movement and carriage Rutz has made out a very good case; a song rendered in the 'right' type 'sounds better,' there is something alike in all renditions of the same type, the type is auditorily recognisable. the designative terms used by Rutz are well chosen, movements and changes of posture can be seen in others and felt in oneself. What, now, of the scientific setting of these facts? As regards audition, we are in presence of changes of 'tint' in the wider Helmholtzian sense, or (in the author's terminology) of a 'complex-quality.' As regards movement and posture, we have to remember the facts of sensory co-excitation, and of motor reflexes and concomitant movements; the larynx is not a musical instrument inserted into an indifferent body, but has extraordinarily varied functional and anatomical connections. The adjustments of the trunk to which Rutz has called attention are involuntary concomitant movements, not separately perceived; they may be classed psychologically as a group of expressive movements; by their effect for sensation they enter into that particular 'complex-quality' which is known as feeling.

The Social Direction of Human Evolution: an Outline of the Science of Eugenics. By W. E. KELLICOTT. New York, D. Appleton & Co., 1911. pp. xii., 249.

This little volume, based on three lectures delivered in Oberlin College in 1910, is, as the subtitle indicates, an introduction to the study of eugenics. Ch. I. discusses the sources and aims of the new science, with quotation from Galton, Pearson and others. Ch. II. reviews the biological foundations of eugenics, with elementary discussion of fluctuation and variation, Mendel's Law and the statistical phenomenon of regression. The author rightly insists that, while "millions of dollars and an incalculable amount of time are spent annually" upon endeavors to raise individuals from a lower group up to or toward the average, the benefit to society would be immeasurably greater "if the same amount of energy and money were spent in moving individuals from the middle classes on up toward the higher." That there is a positive relation between order of birth and intelligence (p. 126) seems to be settled by the recent work of Cattell (*Psych. Bulletin*, Feb. 15, 1913, p. 54: "the first-born child has the best chance to become a scientific man"). Ch. III. treats of human heredity and the eugenic programme. Many human traits are known to Mendelise, but "little can be said regarding Mendelian heredity of mental traits because the psychologist has not yet told us how to analyse even the common and simpler psychic characters into their fundamental units." A number of sample family-histories are here charted; Goddard's Kallikak family furnishes a welcome addition. As to the programme of eugenics, it consists (1) in the "extensive collection of exact data," (2) in research into differential fertility, human variability, effects of nurture, and so on, (3) in immediate practice—positive, as sterilisation, and negative, as opposition to celibacy and warfare, and (4) in "the spread of the facts, far and wide, through all classes of society."